● 113, 642 Georgia R11

[For comparisons of the Constitution of the Georgian Soviet Socialist Republic of February 13, 1937, as amended through July 24, 1947, with other constitutions of the Soviet Union, see 70: American Russian Institute, R1 Soviet Union, cat. 116.]

113, 175

Georgia RI1

[For a short history of Georgia in the context of the history of the Caucasus as a whole, see 5: Allen, RHl Caucasia, category 116, pp. 169-176, 191-227.]

113, 726, 648, 728 Georgia RI1

[For a summary of military and diplomatic events in the period of the Georgian Social Democratic Republic (May, 1918 to 1920), see 5: Allen, RHI Caucasia, category 116, pp. 215-222.]

113, 631 Georgia RI 1

/For a list of territorial units of the Georgian S.S.R., see 7: Columbia U. RH 1 Caucasia, category 116, pp. 626, 640-643, 645-646./

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Georgia RI1

[For anthropometry of Georgian Jews see 1: Field, MA1 Iran, category 116, pp. 316-330.]

/For comments on the Constitution of the Georgian S.S.R., see 7: Columbia U. RH1 Caucasia, category 116, pp. 613-622./

[For information pertaining to the languages of Georgia, see 22: Matthews, RI Soviet Union, category 116; pp. 97-101; 92-93 (Chechen); 93-94 (Abchas); 101 (Mingrel).]

1: Allen H-4 (no date) 1932 R11 Georgia R11

BIBLIOGRAPHICAL AND SUPPLEMENTARY NOTES

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MIANSAROV, *Bibliographia Caucasica et Transcaucasica*, Vol. I. Sections 1 and 2, Spb, 1874–6.
(The standard bibliography for the Caucasus to 1876, since when no work has appeared which can be considered as an adequate supplement to it.)

BROSSET, LAURENT, *Bibliographie Analytique des Ouvrages de Monsieur Marie-Félicité Brosset*, Spb, 1887.

WARDROP, O., *The Kingdom of Georgia*, London, 1888.
(Contains a valuable list, particularly of European travellers.)

Kavkazskii Kalendar, Vol. XLV, for 1890, pp. 1–48, *Kratkii Spisok knigam, statyam i izdaniyam, otnosyashchimsya k Kavkazovedeniyu*, published as Prilozheniya to Part I.
(Contains a fairly comprehensive list of books, articles and periodicals, with competent descriptive notes by an anonymous editor, probably Zagurski.)

Bolshaya Sovyetskaya Entziklopediya (in course of publication; 23 volumes to 1931).
(Volume including section "Gruziya" contains valuable new bibliographical notes on Georgia.)

EGOROV, *Bibliographia Vostoka*, published by Nauchnaya Ass. Vostokovedov.

Tpilisis Universitetis Gamotsemani: Katalogi No. 1, Tiflis, 1928.

Klassifitzirovannie perechen pechatnikh rabot po Yafetidilogii, izd. Instituta Narodov Vostoka S.S.S.R., Leningrad, 1926.

Yafeticheski Sbornik, Vol. VI, Spisok rabot N. Ya. Marra za 1888–1930.

MS. Catalogue of the Wardrop Collection of Georgian Books and Manuscripts in the Bodleian Library at Oxford.

LIST OF PERIODICAL AND SERIAL PUBLICATIONS

ABBREVIATION

Akti. . . . . *Akti sobrannye Kavkazskoyu Arkheographicheskoyu Kommissieyu, Arkhiv Upravleniya Namestnika Kavkazskago*, 11 vols., izdan pod redaktziei Predsedateliya Kommissii d.s.s. Ad. Berzhé, Tiflis, 1866–88.
(Contains a mass of original documents, relating particularly to the period of the Russian occupation of Georgia and the Caucasus; some archæological material, and a series of interesting plates of members of the House of Bagrationi.)

Armeniaca. . . . *Armeniaca*, 2 vols. to date, published by K. Roth, Leipzig, 1926–7.

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ABBREVIATION	
Aziat. Sbor.	*Aziatskii Sbornik iz Izvestii Rossiiskoi Akademii Nauk*, novaya seriya, 1918, 1919. (A continuation of the old *Mélanges Asiatiques* published by the Imperial Academy of Sciences during the last century; contains a few philological articles relative to the Caucasus.)
Bol. Sov. Entz.	*Bolshaya Sovyatskaya Entziklopediya*, 23 vols. to date. (Contains many excellent articles on the Caucasus, including over 100 pages devoted to a survey of Georgian history, etc.)
Bull. Hist.-Phil.	*Bulletin de la classe Historico-Philologique de l'Académie Impériale des Sciences de Saint-Petersbourg*, Spb, 1844–59. (Contains many papers by Brosset.)
Caucasica	*Caucasica*, published by A. Dirr, Leipzig, Verlag der "Asia Major"; 9 fasc. so far issued. (Contains many valuable papers by A. Dirr, O. G. von Wesendonk, H. Junker, A. Trombetti, Gerhard Deeters, Joseph Markwart, Emil Forrer, etc.)
Dokladi	*Dokladi Rossiiskoi Akademii Nauk.* (Numerous fascicules appearing at irregular intervals; contains papers, mostly philological, relative to the Caucasus.)
Drev. Vost.	*Drevnosti Vostochniya, trudi Vostochnoi Kommissii Imperatorskago Moskovskago Arkheologicheskago Obshchestva* izd. A. E. Krimskago, 3 vols., 1889–1901–1907.
E.I.	*The Encyclopædia of Islam*, 2 vols. with supplements appearing. (Contains many valuable articles on the Caucasus by Bartold, Minorski and others.)
E.S.A.	*Eurasia Septentrionalis Antiqua*, edited by A. M. Tallgren and Ilmari Manninen Helsinki, 6 vols. to date, 1927–31. (Contains papers and notes on Bronze and Early Iron Age cultures in the Caucasus.)
Iz. R.A.N.	*Izvestiya Rossiiskoi Akademii Nauk* (of the same character as Dokladi.)
Iz. Vost. Ot. I.R.A.O.	*Izvestiya Vostochniya Otdeleniya Imperatorskago Arkheologicheskago Obshchestva*, Spb, from 1858.
Iz. Kav. Ot. I.R.G.O.	*Izvestiya Kavkazskago Otdela Imp. Russkago Geographicheskago Obshchestva*, Tiflis, from 1872. (Contains valuable papers on natural and political geography and anthropology.)
Iz. Kav. I.-A.I.	*Izvestiya Kavkazskago Istoriko-Arkheologicheskago Instituta v Tiflise*, 4 vols. published to 1930. (Contains latest contributions on archæology and mediæval history.)
Iz. Abkhaz. N.O.	*Izvestiya Abkhazskago Nauchnago Obshchestva*, Sukham, 1926 to 1930, 4 vols. (Contains some suggestive papers, particularly on the Abkhazian Bronze Age.)

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ABBREVIATION

Iz. Fak. Az. . . *Izvestiya Vostochnago Fakulteta Azerbaidjanskago Gosudarstvennago Universiteta Vostokovedenie*, vols. 1–2, Baku, 1927–8.

Iz. Ob. Az. . . *Izvestiya Obshchestva Obsledovaniya i Izucheniya Azerbaidjana*, vols. 1–3, Baku, 1926–8.

Iz. Gos. Ak. I.M.K. *Izvestiya Gosudarstvennoi Akademii Istorii Materialnoi Kultury*, 6 vols., published to 1931, the last in 6 separate fasc.

(Contains many valuable articles on Caucasian archæology and history, particularly the works of Marr, Orbeli and Meshchaninov.)

J.A. . . . . . *Journal Asiatique*, published by La Société Asiatique, Paris.

(This veteran journal, to which several generations of Orientalists owe gratitude, contains numerous important essays and notes relating to the Caucasus.)

Kav. Kal. . . . *Kavkazskii Kalendar* for the years 1854–1916, published by Kantseliariei Namestnika, Tiflis.

(Contains a mass of statistical material on the Caucasus.)

Kav. Sbor. . . . *Kavkazskii Sbornik*, about 13 vols. from 1875.

Khrist. Vos. . . *Khristianskii Vostok*, vols. 1–6, Spb, 1912–22.

(Contains many valuable papers, particularly on mediæval archæology.)

Mat. Kav. . . . *Materiali po Arkheologii Kavkaza*, 14 vols. complete, published by the Moscow Archæological Society at various dates up to 1913.

(The fundamental work for all studies of the archæology of the Caucasus.)

Mat. Gruz. . . . *Materiali po Izucheniya Gruzii*, Tiflis, 1925.

Mat. Yaf. . . . *Materiali po Yafeticheskomu Yazikoznaniyu*, appearing in St. Petersburg at varying dates after 1909.

(Includes many volumes relating to the philology and anthropology of the Caucasus.)

Mimo. . . . . . *Mimoukhibeli* (*The Reviewer*) published by Sakartvelos Saistorio da Saetnograpio Sazogadoeba, 3 vols. Tiflis, 1926–9.

Novie Vostok . . *Novie Vostok, Zhurnal Vserossiiskoi Nauchnoi Assotsiatzii Vostokovedeniya pri Tzik*, S.S.S.R., 28 vols. complete; publication ceased in 1930. Moscow, 1922–30.

(Contains a few articles on the history and anthropology of the Caucasus and various notes with regard to the activities of local scientific bodies, which are invaluable.)

Oriens Christ. . . *Oriens Christianus*, halbjahrshefte für die Kunde der Christlichen Orients. (Band II, Heft II, published in Leipzig, 1928.)

Oriente Mod. . . *Oriente Moderno*, published in Rome from 1921–2.

(Contains a few papers of value on the Caucasus.)

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ABBREVIATION	
R.E.A.	*Revue des Etudes Arméniennes*, published in Paris from 1920.
R.E.I.	*Revue des Etudes Islamiques*, Vols. I–V, Paris, 1927–31.
R.E.M.	*Revue du Monde Musulman*, Vols. I–LXIV, Paris, 1906–26.
Sbor. Mat.	*Sbornik Materialov dlya Opisaniya Mestnostei i Plemen Kavkaza*, izd. Upravleniya Kavkazskago Uchebnago Okruga, 44 vols., published 1881–1917; publication recently resumed at Buinaksk and Vols. 45 and 46 issued. (Essential with *Mat. Kav.* to any serious study of the Caucasus.)
Sbor. Muz.	*Sbornik Muzeya po Antropologii i Etnografii pri (Imp.) Akademii Nauk* (S.S.S.R.), Vols. I–VI, Spb, 1900, Leningrad, 1927.
Sbor. Sved.	*Sbornik Svedenii o Kavkazskikh Gortzakh*, 10 vols., Tiflis, 1867–76.
Sbor. Kav.	*Sbornik Svedenii o Kavkaze*, izd. pod red. N. Zeidlitza, 9 vols., Tiflis, 1871–85.
S.M.	*Saistorio Moambé*, published by the Historical Society of Tiflis.
S.M.M.	*Sakartvelos Muzeumis Moambé*, published by the Georgian Museum, Tiflis.
Soob. Gos. Ak. I.M.K.	*Soobshcheniya Gosud. Akademii Istorii Materialnoi Kulturi*, 2 vols. to 1931.
Tek. Raz. A.-G.	*Teksti i Raziskaniya po Armyano-Gruzinskoi Filologi*, numerous volumes published in Spb. between 1890 and 1914.
Tek. Raz. Kav.	*Teksti i Raziskaniya po Kavkazskoi Filologii*, Leningrad from 1925.
Trudi Abkhaz.	*Trudi Abkhazskogo Nauchnogo Obshchestva*, Sukhum, from 1927.
Trudi Vost. Ot. I.R.A.O.	*Trudi Vostochnago Otdeleniya Imp. Russ. Arkheologicheskago Ob.*, 21 vols., Spb, 1863–1909.
Trudi Vost. Laz. I.V. Yaz.	*Trudi po Vostokovedeniyu izdavaemie Lazarevskim Institutom Vostochnikh Yazikov*, about 35 vols., published in Moscow between 1890 and 1917.
T.U.M.	*Tpilisis Universitetis Moambé*, 7 vols., Tiflis, 1919–27.
	Trudi Zakavkazkoi Nauchnoi Associatzii, see *Materiali po Izucheniya Gruzii.*
Viz. Ob.	*Vizantiiskoe Obozrenie*, Vol. II, published in Yuriev, 1916. (This and the following contain scattered articles on Caucasian history.)
Viz. Vrem.	*Vizantiiskii Vremmenik*, Vols. 23, 24, published in Leningrad, 1923.
Vost. Sbor.	*Vostochnii Sbornik*, Leningrad, Vol. I, 1926.
Yaf. Sbor.	*Yafeticheskii Sbornik*, 6 vols. to 1931. Institute Yafetidologicheskikh uziskanii Rossiiskoi Akademii Nauk, Leningrad, 1922–31. (Numerous articles on Caucasian philology by Marr and others.)

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Yaz. Lit. . . . *Yazik i Literatura*, 5 vols. to 1931, Nauchno-Izsledovatelski Institut, Leningrad, 1926-30. (A few articles by Marr on Caucasian philology.)

Zap. Vost. Ot. I.R.A.O. *Zapiski Vostochnago Otdeleniya Imp. Russ. Arkheologicheskago Ob.*, 25 vols. Spb, 1887–1921. Edited by Baron R. Rosen.

Zap. Koll. . . . *Zapiski Kollegii Vostokovedov pri Aziatskom Muzee Akademii Nauk S.S.S.R.*, 4 vols. Izdatelstvo Akademii Nauk, S.S.S.R., Leningrad, 1925–30.

Zap. Kav. Ot. I.R.G.O. *Zapiski Kavkazskago Otdela Imp. Russ. Geographicheskago Ob.*, Vols. I–XVIII, Tiflis, 1872–96. (Further volumes were published after 1896.)

OTHER PUBLICATIONS (TO WHICH REFERENCE HAS BEEN MADE IN THE TEXT)

A.R. . . . . *Asiatic Review.*

B.S.O.S. . . . *Bulletin of the School of Oriental Studies*, Finsbury Circus, London, E.C.2.

C.A.H. . . . . *Cambridge Ancient History.*

C. Med. H. . . *Cambridge Mediaeval History.*

J.E.A. . . . . *Journal of Egyptian Archaeology.*

J.R.G.S. . . . *Journal of the Royal Geographical Society*, Kensington Gore, London, S.W.7.

J.R.A.S. . . . *Journal of the Royal Asiatic Society*, 74, Grosvenor Street, London, W.1.

R.A. . . . . *Revue Archéologique.*

NOTE.—In the above list of periodical and serial publications, I have limited myself to those whose contents bear directly on some aspect of the history and archaeology of Georgia. I have not included the various Georgian and Russian publications devoted primarily to statistical, agronomical and other subjects. References to the earlier of these series, many of which are very rare and unobtainable in West European libraries, will be found in *Kav. Kal.*, Vol. XLV. Nor have I included the publications of the various learned Societies existing at Rostov, Stavropol, Vladikavkaz and elsewhere, both before and since the Revolution (for these see Egorov, *Bibliographia Vostoka*). The wide field of Armenian bibliography, which everywhere overlaps Georgian, I have not attempted to touch, owing to my complete ignorance of the Armenian language, nor have I made any effort to list the many Russian publications containing scattered articles on Georgia and the Caucasus, such as the rare and voluminous *Journal of the Ministry of Public Instruction*, which runs into well over a hundred volumes and contains many papers of great interest.

The numerous articles in *Kavkaz*, *Zakavkazskii Vestnik*, and other journals of the nineteenth century, it has been impossible for me to consult.

The following short-lived publications, which are of bibliographical interest, I have also been unable to come by:

Zapiski Obshchestva Lyubitelei Kavkazskoi Arkheologii, 1 vol., Tiflis, 1875 (contains Bakradze's *Kavkaz v drevnikh pamyatnikakh Khristianstva*).

Izvestiya, of the same Society, 1 vol., Tiflis, 1877.

Izvestiya Kavkazskago Obshchestva Istorii i Arkheologii, 2 vols., Tiflis, 1882–4.

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BIBLIOGRAPHICAL AND SUPPLEMENTARY NOTES TO BOOK I (CHAPTERS I–V)

Bibliographical Note to Chapter II

The standard reference book on the anthropology and prehistoric archæology of the Caucasus is still the great work of Chantre published over forty years ago.

Recherches Anthropologiques dans le Caucase, 2 vols., Paris, 1885–7.

I. Période Prehistorique
II. Période Protohistorique
III. Période Historique
IV. Populations actuelles
V. Atlas des Planches

The following books and papers also deal with the practical archæology of the region, as distinct from the theories advanced by students who have been specializing primarily on other regions, and to whose works reference has been made in the footnotes.

J. de Morgan, *Mission Scientifique au Caucase*, 2 vols., Paris, 1889.
Vol. I. Les Premières Ages des Métaux dans l'Arménie Russe.
Vol. II. Recherches sur les Origines des Peuples du Caucase.

Katalog Kavkazskago Muzeya, Vol. V, edited by Gustav Radde.
(Contains many valuable photographs of Bronze Age remains.)

Mat. Kav. Vol. I, (1888), Prehistoric archæology of the Northern Caucasus including Osseti and Kabardá.
Vol. II, (1889), Prehistoric archæology of the western coast of the Caucasus.
Vol. V, (1898), Cuneiform inscriptions of Trans-Caucasia.
Vol. VIII, (1900), Prehistoric archæology of the Northern Caucasus (principally relating to Osseti).

Reference should be made to the excellent bibliographies published in the volumes of the *Cambridge Ancient History*, for most recent researches on the Hittites, Urartians, Assyrians and other peoples bordering on the Caucasus from the south. Archæological research in the Caucasus has been undertaken with some energy by the Soviet authorities, but funds are lacking and results has been meagre.

The following recent papers should be noted:

Iz. Gos. Ak. I.M.K., Vol. I, pp. 51–60, N. Marr, "Fragment Khaldskoi nadpisi iz Alashkerta."
Vol. II, pp. 287–324, A. A. Miller, "Izobrazhenia sobaki v drevnostyakh Kavkaza".
Vol. III, pp. 283–304, N. Marr, "Zametki po Yapheticheskim klinopisyam".
Vol. IV, pp. 1–42, A. A. Miller, "Kratki Otchet o Rabotakh Severo-Kavkazskoi Ekspeditzii Akademii v 1923".
Vol. IV, pp. 43–64, I. I. Meshchaninov, "Geographicheskie nazvaniya verkhovyev Araksa po Khaldskim nadpisyam".
Vol. IV, pp. 97–114, A. A. Miller, "Novie istochnik k izucheniu svyazi Skifii c Kavkazom".

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Soob. Gos. Ak. I.M.K., Vol. I, pp. 71–142, A. A. MILLER, "Kratki Otchet o Rabotakh Severo-Kavkazskoi Expeditzii Akademii Istorii Materialnoi Kulturi".

Vol. I, pp. 217–40, I. I. MESHCHANINOV, "Kratkie Svedeniya o Rabotakh Arkheologicheskoi Expeditzii v Karabakh i Nakhichevan v 1926".

Vol. I, pp. 60–122, A. A. MILLER, "Arkheologicheskie Raboti Severo-Kavkazskoi Expeditzii v 1926–7".

Novie Vostok, Vol. V, pp. 239–54, N. YAKOVLEV, "Novoe v izuchenii Severnogo Kavkaza" (Preliminary report on the work of the Daghestan-Chechen expedition of 1923 in Daghestan).

Vol. XVIII, pp. 218–24, A. ALEKPEROV, "Noveishie arkheologicheskie raskopki v Azerbaijane".

Vol. XX–XXI, pp. 309–23, I. BOROZDIN, "V Gornoi Ingushetii".

Zap. Koll. Vol. I, pp. 241–56, I. I. MESHCHANINOV, "Zmeya i Sobaka na veshchevikh pamyatnikakh Kavkaza".

Vol. I, pp. 401–9, *idem.*, "Kamennye statui rib-vishapi na Kavkaze i v Severnoi Mongolii".

Mat. Gruz. Series I, Yugo-Osetia (Southern Osseti), pp. 252–79, L. M. MELIKSET-BEKOV, "K arkheologii i ethnologii Tualskoi Osii".

Series II, pp. 49–57, *Idem.*, "Asiriiskaya votivnaya busina iz Azerbaijana".

Series II, pp. 58–67, T. PASSEK and B. LATININ, "Khojalinski Kurgan", No. 11.

Iz. Ob. Az., Vol. I, pp. 5–15, I. I. MESHCHANINOV, "Do-istoricheski Azerbaijan i Urartskaya Kultura".

Vol. III, pp. 107–11, *idem.*, "K Voprosu ob Asiriiskoi busine iz Khojalinskago Mogilnika".

Vol. III, pp. 112–57, T. PASSEK and B. LATININ, "Ocherk Do-istorii Severnogo Azerbaijana".

Vol. IV, pp. 104–7, I. I. MESHCHANINOV, "Arkhaeologicheskaya Expeditziya v Nagornyi Karabakh i Nakhkrai". (Nakhichevan Territory.)

Vol. IV, pp. 108–25, "Poezdka v Shemakhinski Uezd c arkheologicheskoyu tseliu".

Vol. IV, pp. 210–16, A. ALEKPEROV, "Poezdka v Zangezur i Nakhkrai".

Vol. IV, pp. 217–22, T. PASSEK and B. LATININ, "K voprosu o keramike iz Yaloilu-Tapa".

For the early metal cultures in Trans-Caucasia, see, in addition to the references in the footnotes—Davidov, *L'industrie du cuivre dans le Trans-Caucasie*, Odessa, 1884. See also the important footnote by J. F. Baddeley in *Russia, Mongolia, China*, Vol. I, p. cv. Referring to the Altai he states: *that the bronze was a local production has been hinted at recently by the discovery of old tin-workings in the valley of the Kara-Irtish, with bronze tools in them. We may hope to know more on this fascinating subject some day; meantime it is worth noting that whereas the bronze of Koban has been given a Malay or European origin, it may more easily have come from the Altai.*

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Supplementary Notes to Chapter II

Note A.—On the History of the Euxine in pre-Hellenic Times

● 113 An excellent summary of the mythological sources for the history of the navigation of the Black Sea may be found in Vivien de Saint-Martin's *Histoire de la Géographie* (Paris, 1873).

Victor Bérard in *Les Phéniciens et l'Odyssée* (2 vols., Paris, 1897), although he confines his studies to the Mediterranean, has much to say that is suggestive for the early history of navigation.

More recently M. Autran, approaching the subject in *Phéniciens* (Paris, 1925), postulates a "Cadmean" or "Ægean" civilization in contact with the peoples of Asia Minor and the Pontic Coast, and in his last work *Introduction à l'Etude Critique du Nom Propre Grec* (Paris, 7 fasc. so far published) he underlines the racial and cultural connections between the Mediterranean and Pontic regions during the pre-Hellenic period.

Prof. A. A. Zakharov in various articles in Russian periodicals has given his attention to the early maritime activities of the peoples of the Caucasus, and suggests that some at least of the "Peoples of the Sea" who invaded Egypt in the thirteenth century B.C. came from the Caucasus. Prof. H. R. Hall has published a summary and commentary of Zakharov's theory in "The Caucasian Relations of the Peoples of the Sea" (*Klio*, Band 22, Heft 3, pp. 335–44). Compare also "Die Seevolker Namen in den Altorientalischen Quellen" by Robert Eisler in *Caucasica*, Fasc. V, pp. 73–130, and my observations on the Laz in "The March-Lands of Georgia" (*J.R.G.S.*, July 1929). It may be remarked that Autran's studies, particularly, confirm from an independent angle some of the ideas advanced by Prof. Marr. It must be emphasized, however, that all theories so far advanced, with the exception of those of Zakharov and Hall, are based on inductive argument from mythological and philological sources. Such must be the case until the archeological exploration of the Caucasus and of the southern shores of the Black Sea is undertaken on a serious and comprehensive plan.

Apart from the theories to which reference has been made, an American writer, R. A. Fessenden, in *The Deluge: a Civilization of the Caucasian Isthmus*, has further attempted to combine Greek myths and the Biblical and other Semitic accounts of the Garden of Eden and the Deluge, and to locate the events recorded therein in Trans-Caucasia. He has found support from no less an authority than Sir Flinders Petrie (see *Egypt*, Part IV, 1924), who further finds in Trans-Caucasia the equivalents of many of the mythical places mentioned in the Egyptian *Book of the Dead* (*Egypt*, Part II, 1926). It is noteworthy that the facts of the geological history of the Caucasus, during the late Quaternary Ice Age, so far as they have been elucidated, do not altogether fail to confirm the theories elaborated by Fessenden. (See Reclus, *Universal Geography*, Vol. VI, pp. 38 *et seq.*; Wright, *Asiatic Russia*, pp. 506–7; and *Zap. Kav. Ot. I.R.G.O.*, Vol. XV, pp. 189–225, "Usikhanie Ozer na Severnom Sklone Kavkazskago Khrebta".) In connection with Fessenden's theory, it may be remarked that the traveller

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DUBOIS DE MONTPÉREUX was the first to suggest that Books X, XI, and XII of the Odyssey related to the Caucasus (*Voyage autour du Caucase*, Vol. II, pp. 1–30), a postulate with which ROSTOVTSEFF is now in agreement (*Iranians and Greeks*, p. 62). USLAR in "Drevneishiya Skazaniya o Kavkaze", published as Book XII of *Zap. Kav. Ot. I.R.G.O.*, Tiflis, 1881, first attempted to locate the Garden of Eden and the Deluge in the Caucasus, and his arguments might well attract the study of more recent authorities who have given their attention to this theory without being possessed of the Russian's profound knowledge of his subject. For a recent commentary on Fessenden's and Petrie's theories see *Iz. Ob. Az.*, Vol. IV, pp. 34–43, I. I. MESHCHANINOV, "Egipet i Kavkaz".

Note B.—On the Significance of the Root M-S

Marr in *Iz. R.A.N.*, Ser. VI, 1917, No. 5, pp. 317–18, suggests an association between the root M-S and the words *maq* in Avar and *maq* in Kazi-Kummukh, signifying "nails" and hence "iron", and it may well be that the name for the metal was derived from that of the people who were earliest associated with its use. Again, it is noteworthy that Marr (*ibid.*, 332) connects the tribal name AVAR with ALBAN—ALBANIAN. In Turkish the word *avari* signifies "vagrant"; wherefore Reclus (*Univ. Geog.*, VI, 83) quotes Komarov as suggesting that it may mean also "fugitive" and be only of recent origin. But the word may well be a deprecatory derivative from the name, as is, for example, French *bougre* from "Bulgare", an Albigensian or Bogomilian heretic, hence a politically and/or morally offensive person; also *ickeny* in Norfolk dialect "a donkey" and also a "slow-witted person"—an obvious derivative of the tribal name Iceni, which must have gradually obtained a deprecatory implication during Roman and early Saxon times. In the name Kazi-Ghumukh, *kazi* is, of course, a Turko-Arab apposition, *ghazi* "victorious". The identical form *Kummukh* appears frequently in Assyrian inscriptions (*C.A.H.*, III, 16 *et sqq.*), and the region once inhabited by the Kummukh still retained in Classic times the name of Commagene. The Kummukh were neighbours of the Tabal and Mushki.

As for the name Mitanni, which Hogarth couples with that of the Mushki, it should be observed that in Georgian *mta* means mountain (plural *mta-ni*). It may be suggested that the tribal place-name Mitanni signified "the mountains" (cf. the modern names Daghestan, "The Highlands"; Montenegro).

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Supplementary Notes to Chapter III

Note C.—On the Name Tubal

113 For the anthropology of Western Asia see the excellent work of Prof. J. L. Myres in *C.A.H.*, Vol. I, Chapters I and II. Myres (pp. 72 *et sqq.*), in discussing the connection of "Alpine" man with the "lake-dwelling" culture of Europe, remarks:

> "ancient descriptions of pile dwellings in water-logged valleys of North Syria and Georgia, unverified as yet by excavation, suggest that our Alpine lake settlements are to be regarded as a western section of a very large region of early and essentially homogeneous culture, adapted to the conditions of a moist forest-clad lake-land, such as Asia Minor, and much of the highland region eastward of it must have constituted during the long 'pluvial' period which was the counter-part of the Ice-Age in Europe".

103 In relation to this lake-dwelling culture, it is of interest to consider the tribal name-form UPLOS-TUBAL. In Georgian the word *tba* means "lake". This word forms the root of many Georgian geographical names; e.g. Tbeti (tba + eti = "the lake district" in Shavsheti; Tibanieri, a village near Kutais; Tobaqure, a village in Mingrelia; Ditdba ("great lake"), a village in the Tiflis province; Tobatqe ("forest lake"), a village in the Zakatali district. Many ethnic names have been interpreted as derived from the names for lakes and rivers, and it may be suggested that the root of the ethnic names TUBAL-TOBEL-TIBAR may be derived from the word *tba* = lake. The Mingrelian equivalent of the Georgian *tba* is *toba*, which is also the old Georgian form. The Svanian word *tibar* means both "lake" and "deep defile". A lake-dweller is in Georgian *tbeli*, in Mingrelian *tobeli*. The Caucasian name-form TUBAL-TIBER-IBER is widespread through the area of the Mediterranean world, as, for example, Italian TIBER, Spanish EBRO, and its recurrence in regions geographically far apart remains a difficult problem of linguistic palæontology. In connection with the Georgian *tba* it is also interesting to compare Irish place-names, e.g. Tobermory, Toberdaly, etc. Cf. Macbain, *Etymological Dictionary of the Gaelic Language*, *tobar* = a well. Old Irish *topur*. . . . Some have referred *tobar* to the root *ber* of *inhibir* . . . *abar* (*obair*). *Abar* occurs only in Pictish place-names.

Note D.—On the Georgian Language

For the comparative study of the Georgian language the reader is referred to the following authorities, all of whose works are to be found either at the British Museum or at the London Library.

1. For the "Indo-European" theory, F. Bopp, *Die Kaukasischen glieder des Indoeuropäischen Sprachstamms*, 1847; Brosset, *l'Art Libéral ou Grammaire Géorgienne*, Paris, 1834.

2. For the "Turanian" or "Ural-Altaic" theory, see works and articles of Max Müller and Jacques de Morgan; contra, A. Tsagareli.

3. For the "Semitic" theory see works of A. Kalian and A. Trombetti (particularly his letter to Hugo Schuchart published in *Giornale della*

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Società Asiatica Italiana, 1902, in which he deals with the inter-relationship of the Semitic, Hamitic and Caucasian families.

4. For the "Isolierte Volker" theory see works of FRED. MÜLLER, POTT, K. R. LEPSIUS, T. H. BENFEY, SPIEGEL and SCHUCHART.

5. For the "Japhetic" theory see MARR's standard work on Georgian, *Osnovnie Tablitzi Grammatiki Drevne-Gruzinskogo Yazika*, Spb, 1908, and his article "Gruzinskie Yazik" in *Bol. Sov. Entz.*, Vol. 19. Reference should also be made to his many articles in *Dokladi, Iz. R.A.N., Iz. Gos. Ak. I.M.K., Mat. Yaf., Novie Vostok, Yaf. Sbor., Yaz. Lit.*, etc. For a summary of the "Japhetic" theory see MARR's *Der Japhetitische Kaukasus und das dritte ethnische Element in Bildungsprozess der Mittelländischen Kultur*, translated from the Russian by F. Braun, Berlin, 1923.

6. For the "Alarodian Theory" based on Sayce's decipherment of the cuneiform, see the works of SAYCE, LENORMANT, HOMMEL, MARR. *Cf.* also WINCKLER, HUISING, BORK, etc. For comparison also of Georgian with Sumerian see HOMMEL, and M. TSERETELI, "Sumerian and Georgian: a study in Comparative Philology" in *J.R.A.S.*, 1913–16.

7. For the Kanesian language of Boghaz Keui see works of KNUDTZEN and HROZNY who established the Indo-European character of Kanesian. There are, however, certain elements in Kanesian which according to Georgian scholars have affinity with Georgian, i.e. adjectival and adverbial terminations. The Kanesian instrumental case-ending "*it*" cannot be explained on an Indo-European basis, but it is strikingly similar to the Georgian instrumental case-ending: e.g. Hittite—"water", Nom. *vadar*, Inst. *vedenit*; "man", Nom. *antubsas*, Inst. *antubsit*; Georgian—"water", Nom. *tsqali*, Inst. *tsqalit*; "man", Nom. *katsi*, Inst. *katsit*. Similarly the Kanesian abl. suffix "*az*" may be compared with the Georgian ablative suffix "*ad*". Three of the lesser-known languages of Boghaz-Keui may also be compared with Georgian—Kharrian, Luvian and Palan. It has been suggested that these were the languages of autochthonous tribes subject to the Hittite kings. It is interesting to compare the name of the Hittite capital, Karchemish, with the Georgian *Kari*, gate, and *Chemis*, 1st pers. pronoun. gen. case, hence = My gate (of the God).

For the most recent studies of Caucasian linguistics, apart from the work of the Japhetic school, see:

A. DIRR, *Einführung in das Studium der Kaukasischen Sprachen*, Leipzig, 1928 (Verlag der Asia Major).

N. TRUBETSKOI, PRINCE, in *Caucasica*, Fasc. III, pp. 7–36, "Studien auf den Gebiete der vergleschenden Lautlehre der Nordkaukasischen Sprachen".

M. TSERETELI, "Il georgiano e le sue affinità linguistiche", in *Oriente Moderno*, Anno I, Nos. 7–8.

Note E.—On the use of the name "Georgia".

The Georgians call themselves Kartvel-i (-ni), and their country Sa-kartvel-o. The name *Georgia*, used in various forms by European writers, first appears in the Persian form *Gurgistan*, and it is used frequently by Arab writers from Masudi onwards in the forms *Djurz* and *Djurzan*. It appears to have no connection with the *Georgi* of Pliny (VII, 14), nor must it be confused with the *Gurjan* of Muslim writers—a name derived from and applied to the Classical *Hyrcania*. Brosset favours the derivation of the name *Georgia* from that of the river *Mtkvari* ↔ *Kurus* ↔ *Cyrus* ↔ *Kura* ↔ *Djurzan*, rather than from the Greek word *georgos*, or from the name of St. George—the latter is a popular local etymology. (See Brosset, *H. de la G.*, Introduction, p. 5.)

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Bibliographical Notes to Chapter IV

● 113 For the comparative study of primitive customs and beliefs in the Caucasus, the best summary of the older and more scattered sources is by Maxim Kovalevski, *Zakon i Obichai na Kavkaze*, 2 vols., Moscow, 1890. A survey of Kovalevski and other more recent periodical writers has been published by Joseph Castagné in *R.E.I.*, 1929, Cahier 2, pp. 245–275, "Le Droit Coutumier Familial des Montagnards du Caucase et des Tcherkesses en particulier". Kovalevski seeks rather to emphasize, and Castagné to minimize, the significance of the survival of "matriarchal" practices among the mountain tribes.

For the history of the primitive social and religious state of the Georgians and Armenians, the following books and papers may be consulted:

Etnograficheski Fond N.O. Emina pri Lazarevskom Institute Vostochnikh Yazikov, 2 vols., Moscow, 1896, 1897, Vol. II, Izsledovaniya i Statie N.O. Emina, pp. 7–60: "Ocherk religii i verovanii yazicheskikh Armyan".

Tek. Raz. A.-G., Vol. VIII, I. Javakhov (or Javakhishvili), "Gosudarstvennii stroi drevnei Gruzii i drevnei Armenii".

Zap. Vos. Ot. I.R.A.O., Vol. XIV, Part 2–3, pp. 1–30, N. Y. Marr, "Bogi yazicheskoi Gruzii po Drevne-Gruzinskim istochnikam".

Yubelinie Sbornik v'chest V.F. Millera, Moscow, 1900, pp. 13–19, A. S. Khakhanov, "Nekotorie cherti stroi i kulturi drevnei Gruzii".

Caucasica, Fasc. I, pp. 1–102 and Fasc. II, pp. 121–130, O. G. von Wesendonck, "Uber Georgisches Heidenthum" (is superior to all works in Russian as a critical essay on Georgian paganism).

D. Guliya, *Istoriya Abkhazii*, Vol. I, Tiflis, 1925 (see particularly pages 181–232).

Sbor. Mat., Vol. XXVI, Division I, Section II, pp. 1–46, M. Sagaradze, "Obichai i verovania v Imeretiyu", and numerous other papers in this collection.

Sbornik Gazeti "Kavkaz", (1847), Vol. II, pp. 51–59, Baratov, "Kratkie otchet religioznoi zhizni narodov Grusino-Mingrelskago plemeni v epokhu mimoi yazichestva".

(This short essay contains a number of interesting facts from the personal experience of the author—a country squire in Georgia.)

Iz. Kav. Ot. I.R.G.O., Vol. V, p. 153 *et seq.*, E. G. Veidenbaum, "Svyashchenniya roshchi i derevya sredi Kavkazskikh narodov".

Ibid., Vol. VII, pp. 99–100, *idem.*, "Svyashchennoe derevo *Sgut*".

Iz. R.A.N., Series V, 1911, pp. 759–774, N. Y. Marr, "Bog *Sabadios* sredi Armyan".

Ibid., 1912, pp. 827–930, *idem.*, "Frako-Armyanski *Sabadios aswat* i Bog okhoti Svanov".

Khrist. Vos., Vol. IV, pp. 113–140, Janashvili, "O religioznikh verovaniakh Abkhazov".

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Yaf. Sbor., Vol. IV, pp. 39–71, I. Frank-Kamenetski, "Gruzinskaya parallel k drevne-Egipetskoi povesti 'The two brothers'". 113

Khrist. Vost., Vol. IV, pp. 310–312, L. Melikset-Bekov, "K voprosu ob ustroistve altarya v drevni Gruzii".

Zap. Vost. Ot. I.R.A.O., Vol. XXV, pp. 229–256, N. Y. Marr, "Astronomicheskiya i etnicheskiya znachenia dvukh plemennikh narvanii Armyan".

For further materials on the religious and cultural life of the mountain peoples in particular, see:

for the Svans—Marr in *Khrist. Vost.*, II, pp. 1–34; Tenitzov in *Sbor. Mat.*, X, i, pp. 1–68; and Dolgushin, *ibid.*, XXVIII, i, pp. 137–187, and Chimikadze in *Sakartvelos Sidzveleni*, II, 4, pp. 1–35.

for the Abkhaz—Janashvili in *Zap. Kav. Ot. I.R.G.O.*, XVI, pp. 1–64; in *Khrist. Vost.*, V, pp. 157–208; Marr in *Vost. Sbor.*, I, pp. 123–166; in *Caucasica*, fasc. II, pp. 119–120; in *Iz. R.A.N.* (1913), pp. 302–334; and in *Mat. Yaf.*, V. Machabarinani in *Sbor. Mat.*, IV, ii, pp. 40–76; and Charaya in *Mat. Yaf.*, IV.

for the Ossetians—*Yugo-Ostia*, published as *Ser. I, vipusk I* of *Mat. Gruz.*, of which the sections contributed by Chursin and Pchelin should be noted.

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●113 For the historical topography of Georgia, the essential source will always be *Déscription Géographique de la Géorgie, par le Tsarévitch Wakhoucht*, Georgian text with French translation, published by Brosset, St. Petersburg, 1842. Reference should also be made to the following principal works by Brosset, in addition to his numerous articles in French and Russian periodicals:

Histoire de la Géorgie depuis l'Antiquité jusqu'au XIX siècle, traduite du Géorgien, I^ère^ partie, "Histoire ancienne jusqu'en 1469 de J.C.", Spb, 1849.

Histoire de la Géorgie. Introduction et Table des Matières, Spb, 1858. (An introduction to above published nine years later.)

Additions et Eclaircissements à l'Histoire de la Géorgie, Spb, 1851, of which the following "Additions" should be noted:

Add. III. "Sur les rapports des Persans avec la Géorgie dans la seconde moitié du V^e^ siècle de l'ère chrétienne."

Add. IV. "Sur le royaume de Lazique."

Add. XXVI. "Extraits de l'Histoire des Aghovans, en Arménien par Moise Caghancatovatsi."

Rapports sur un Voyage Archéologique dans la Géorgie et dans l'Arménie, Spb, 1849.

F. Dubois de Montpéreux, *Voyage autour du Caucase chez les Tcherkesses et les Abkhases, en Colchide, en Géorgie, en Arménie, et en Crimée; avec un atlas géographique, pittoresque, archéologique, géologique, etc.*, 6 vols. and 2 vols. Atlas, Paris and Neuchâtel, 1839–1843.

(The first three volumes contain much valuable information on Georgian topography.)

For the classical topography of Georgia and the Caucasus:

V. V. Latishev has published all relevant extracts from major and minor classical authors in a work which is difficult to come by:

Scythica et Caucasica e veteribus scriptoribus Graecis et Latinis; Vol. I, Parts 1 and 2, Scriptores Latini; Vol. 2, Parts 1 and 2, Scriptores Graeci, Spb, 1902–1906.

Latishev gives an interleaved Russian translation.

For a general summary of classical notions of the Caucasus see:

Vivien de Saint-Martin (1) *Histoire de la Géographie*, Paris, 1873.

(2) *Mémoire Historique sur la Géographie Ancienne du Caucase*, Paris, 1847.

(3) *Recherches sur les Populations Primitives et les plus Anciennes Traditions du Caucase*, Paris, 1847.

Of the earlier classical writers the most interesting accounts of the Georgian lands are to be found in Xenophon and Strabo; of the later, Procopius (*De bello persico* and *De aedificiis*) and Constantine Porphyrogenitus (*De administrando imperio*), are the most reliable and instructive.

I. Pomyalovskii, *Sbornik Grecheskikh i Latinskikh Nadpisei Kavkaza*, Spb, 1881, gives some record of the sparse archæological remains of the

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Classic period. See also *Iz. Kav. I.-A.I.*, Vol. IV, pp. 71–88, S. Ter-Avetissian, "Kurgani Khasan-Kali".

For a summary of Armenian topographical knowledge of these regions in the post-Classic period see:

M. J. de Saint-Martin, *Mémoires Historiques et Géographiques sur l'Arménie*, 2 vols., Paris, 1818, of which Vol. I contains a valuable "Mémoire sur la Géographie de l'Arménie".

L. Alishan, *Physiographie de l'Arménie*, Venice, 1861.

J. Vard Dashian, *La population arménienne de la région comprise entre la Mer Noire et Erzerum, traduit de l'arménien par F. Macler*, Vienna, 1922.

C. F. Lehmann-Haupt, *Armenien Einst und Jetzt*, Berlin, Vol. I, 1910, Vol. II, 1926, Vol. III, 1928. The last volume particularly contains much interesting topographical material for the Classic and post-Classic periods.

For the general political topography of Georgia in relation to the Armenian Kingdom reference should be made to:

J. de Morgan, *Histoire du Peuple Arménien*, Paris, 1919.

J. Kalaytantz, *Armyanskie Arshakidi v "Istorii Armenii Moiseya Khorenskago"*, published as Vol. XIV of *Trudi Vost. Ot. I.R.A.O.*, Moscow, 1903.

For the etymology of Caucasian geographical names, the following sources may also be consulted:

L. M. Melikset-Bekov, *Vvedenie v Istoriyu Gosudarstvennikh Obrazovanie Yugo-Kavkaza*, Tiflis, 1924.

Trudi Kommissii po Izucheniya Sostava Plemen Kavkaza, 3, (1910), N. Y. Marr, "Natzionalnii sostav Naseleniya Kavkaza"; 4, (1922), *idem.*, "Talishi" (indicating the "Japhetic" relationship through the evidence of place-names of these Persian-speaking communities of the Caspian littoral); 5, (1922), *idem.*, "Kavkazskiya Plemenniya Nazvaniya".

Sbor. Mat., Vol. XL (1909), Part III, pp. 1–28, A. M. Dirr, "Sovremenniya Nazvaniya Kavkazskikh Plemen".

Ibid., Part III (bis), pp. 1–164, K. Gan, "Opit obyasneniya Kavkazskikh Geograficheskikh Nazvanii".

Ibid., Vol. XX, Part II, pp. 1–38, E. G. Veidenbaum, "Materiali dlya Istorico-Geograficheskago Slovarya Kavkaza".

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Pantyukhov, *O Pesheherniki i pozdneishdikh jilishchakh na Kavkaze*, Tiflis, 1896.

Novie Vostok, Vol. XV, pp. 212–221, V. A. Gurko-Kryajin, "Tsiklopicheskie sooruzheniya Zakavazya" (contains notes of several interesting articles published on the subject in Tiflis periodicals).

Cf. also *Iz. Kav. I.-A.I.*, Vol. III, pp. 97–108, S. Lisitzian, "K izucheniu Armyanskikh Krestyanskikh Zhilishch"; *ibid.*, Vol. IV, pp. 55–70, *idem.*, "Krestyanskie Zhilishcha Visokoi Armenii".

Sbor. Mat., Vol. VII, Part II, pp. 37–50, B. Kiknadze, "Pamyatniki Drevnosti Telavskago Uezda"; *ibid.*, Vol. XIII, pp. 128–132, T. Sinakoev, "Samsarskiya Peshcheri".

Armeniaca, Fasc. I, pp. 15–38, Strzygowski, "Armenien und die vorromanische Holzbaukunst im Europa"; also pp. 39–114, J. Schwieger, "Haus und Holz als Grundlage zur Entwicklung der Grosskunst in die Vorder-Asiatische Hochlandzone".

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113 The Georgian sources for the Middle Ages are collated in M. F. Brosset's *Histoire de la Géorgie*, 1ère partie, Spb, 1849.

For a valuable summary of and commentary on Greek, Armenian and Musulman sources, Brosset's volume of *Additions et Eclaircissements à l'Histoire de la Géorgie*, Spb, 1851, should also be consulted, notably:

Add. XI. "Histoire des Bagratides, d'après les auteurs arméniens et grecs jusqu'au commencement du XI^e^ siècle."

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Add. XVIII. "Renseignements sur les règnes de Giorgi Lacha et de Rousoudan."

Add. XXII. "Expéditions de Timour en Géorgie."

The Musulman sources are numerous; Yakubi for the ninth century; el-Masudi, el-Istakhri, ibn-Haukal and el-Mukadassi for the tenth century; el-Idrissi and ibn-Alathir for the twelfth century; Yakuti (el-Bakuli) for the thirteenth century; Abu'l Fida and ibn-Batuta for the fourteenth century. There are two useful summaries of Musulman accounts of the Caucasus: (*a*) "Fragments de Géographes et d'Historiens arabes et persans inédits" by Defrémery in the volumes of *J.A.* for the years 1849–1853; (*b*) "Svedeniya arabskikh pisatelei o Kavkaze Armenii i Azerbeidjhane" by N. A. Karaulov in *Sbor. Mat.*, Vols. XXIX, XXXI and XXXII; see also d'Ohsson, *Des Peuples du Caucase au X^me^ siècle*, Paris, 1828.

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Armenian sources are the most detailed: the principal are:

(1) *Seventh century*, Bishop Sebeos who gives an account of the Arab invasion. (French translation in *J.A.*, VI^e^ Série, Vol. 7).

(2) *Seventh century*, Bishop Ghevond (French translation by Shahnazarian, *Histoire des guerres des arabes en Arménie*, Paris, 1857).

(3) *Tenth century*, Hovhannes Gathoughipos (John Catholicos), *History of Armenia to the year* 925 (translated by Saint-Martin, *Histoire d'Arménie par le Patriarche Jean*, Paris, 1841).

(4) *Tenth century*, Toumas (Thomas) Artzruni of the royal house of Van. (French translation by Brosset in *Collection d'Historiens Arméniens*, Vol. I, Spb., 1874.)

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(5) *Twelfth century*, Mateos Arhaetsi (Matthew of Urfa) wrote an Armenian Chronicle covering the period 963–1129; another author continued it to 1162. Valuable material for the period of the Seljuk invasions and the Crusades. (French translation by E. D. DULAURIER in *Bibliothèque historique Arménienne*, Paris, 1858.)

(6) *Twelfth century*, Samuel Anetsi (of Ani) wrote a chronological work of real value to 1179, which is continued by an unknown author to 1358. (French translation by BROSSET, Spb, 1876.)

(7) *Thirteenth century*, Guiragos Kantsaketsi (of Ganja) gives a realistic description of life in the Caucasus under the Mongols (French translation by BROSSET, *Guiragos de Kantzak: Histoire d'Arménie*, Spb, 1870).

(8) *Thirteenth century*. Bartsr-Perttsi (Vardan) called "the Great" on account of his multifarious writings. (For summary of his geographical materials see SAINT-MARTIN, *Mém. sur l'Arménie*, II, 407–71.)

(9) *Thirteenth century*. Mekhitar Airevanetsi wrote at the end of the thirteenth century a chronology of great value to 1289. (French translation by BROSSET, "Hist. Chronologique par Mkhitar d'Airivank" in *Mém. de l'Acad. des Sciences de Spb*, VII^ème^ série., Vols. 13–14–15, 1869.)

(10) *Thirteenth century*. Stepan Orbeliani, Metropolitan of Siuniq (Karabagh) wrote a history of the principality of Siuniq, with many personal details.

(11) *Fifteenth century*. Toumas Medzopetsi, born in the Monastery of Medzop in Arjish, north of Lake Van, early in the fifteenth century, wrote a history of his times, referring chiefly to the struggle between the Timurids and the Turcomans, Kurds and Armenians. (Extract translated into French by FÉLIX NÈVE in *Bulletin de l'Académie Royale de Belgique*, 1867.)

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For Georgian Numismatics see:

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BROSSET, M. F. *Rapport sur l'ouvrage intitulé, "Num. fakti gruz. Tzar"; et Revue de Numismatique Géorgienne*, Spb, 1847.

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The 1ère livraison contains the important provincial histories of Kartli, Kakheti, Samtzkhé and Imereti, compiled by Prince Wakhushti, and the valuable genealogical tables compiled by Brosset. Extracts are also included from the works of the Armenian Arakel of Tabriz, of the Turk Iskander Munji, and of the Georgian Farsadan Giorgijanidze, for the period sixteenth to seventeenth century.

The 2ième livraison includes the Chronicles of Sekhnia Chkheidze and of Papuna Orbeliani for the eighteenth century, and the Life of King Irakli II by Oman Kherkéulidze.

Miansarov, *Bibliographia Caucasica et Transcaucasica*, Vol. I, pp. 561–804, gives a bibliography for the history of Georgia, and particularly for the relations of Russia with the Caucasus down to 1876. His list of articles published in *Gazeta Kavkaz*, *Zakavkazskie Vestnik*, *Kavkazskie Kalendar*, and other rare periodicals is very valuable. His Chronological Notes, pp. 588–675, are also important.

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(20 volumes containing much original material for the relations of Russia with the Caucasus, Georgia and Persia.)

Brosset, M. F. *Chronique Géorgienne*, Paris, 1831.
(Includes an interesting account of Shah Abbas' invasion, and the life of Giorgi Saakadze.)

Belokurov, S. A. *Snosheniya Rossii s Kavkazom*, I (1578–1613), Moscow, 1889.
(Published valuable documents particularly on relations between Russia and Persia.)

Tsagareli. *Snosheniya Rossii s Kavkazom v XVI–XVIII stoletiyakh*, Spb, 1891.
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[1] I have not included those travellers, such as Dubois and Chantre, already referred to in other sections of the bibliography, nor does this list in any way pretend to cover the multitude of books published in Europe during the last two centuries.

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Western Georgia

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Western or *Likht'-imieri* Georgia comprises the following "countries" (ethnographic units) and traditional territorial divisions:

Ap'khazet'i (Ap'khaz-et'-i)—the country of the Ap'khaz-es or Abkhasians,[1] which under the present Bolshevik regime constitutes a Soviet Socialist Republic and is included in Georgia on a Treaty basis. Abkhasia occupies the north-eastern corner of the Black Sea littoral from the River Pso in the north-west to the Mountains of Khurum (a southern lateral range of the main Caucasus chain), in the north-east, and the River Engur in the south-east; she thus lies between the Black Sea and the western portion of the Great Caucasus from the peak Akhakhtcha to the peak Gvandra, which constitutes the *Abkhasian Alps*.

Ap'khazet'i comprised, according to the Georgian annals, the following "countries": *Ap'khazet'i* proper, north-west of the town of Tskhumi or Sukhum; *Apshilat'i* (A-psh-il-et'-i), south-east of Sukhum; and *Sharo* or *Sharoet'i*, an as yet unidentified part of Ap'khazet'i.[2]

The Abkhasians are divided into:—

Gagraa—Gagr-ians, the Abkhasians of the Gagra region.

Abzɔphua or *Abzɔphwa*—Bzibians of the present Gudout (Gudaut) district, the Abkhasians proper.

Gumaa—Gum-ians, the Abkhasians of the Guma valley.

Ab'zhouaa or *Abzhuwaa*—Abzhu-ians, the Abkhasians of the district between the Rivers Kodor and Galizga, the *Apshilat'i* (A-psh-il-et'-i) and *Apsh-il-el-ni*, Apshil-ians of the Georgian annals.

Samurzaqanaa or *Murzaqaniuaa*—Murzaq-an-ians or Samurzaqan-ians, the Abkhasians of Samurzaqano (Samurzakan) between the rivers Galizga (Geo. Ghalidzga) and Engur.

Dzabalaa—Dzabal-ians, the Abkhasians of *Dsibelda* (Tsebelda and Tsebeldians of the Russians), the middle valley of the Kodor.

Dalaa—Dal-ians of the Dal defile or upper Dsibelda. [See S. Basaria, *Abkhazia* (in Russian), Sukhum, 1923, pp. 47–8.]

Svanet'i (Svan-et'i-i)—the country of the Svans-s, Svan-ians (Svanetia of the Russians), lying under the very shadow of Elbrus, the highest peak of the Great Caucasus. The boundaries of Svanet'i are: In the north the main Caucasus chain, which constitutes here the *Tatarо-Svanetian Alps*; in the east the Lukhunistsveri or Letchkhum range; in the south the Zagier, Ziadistavi, Rokal

[1] The Abkhasians call themselves *Apsua* (Abzua), which denotes "people of soul" and their country *Apsny* (Abzno), denoting "the country of soul".

[2] See I. Javakhishvili, *A History of the Georgian Nation* (in Georgian), Tiflis, 1914, vol. ii, p. 315.

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The late Professor Markwart left some valuable material which he had prepared on the historical topography of Daghestan, but so far as I can ascertain this has not so far been published.

J.A., Vol. CCXVII, No. I, July–Sept., 1930, pp. 42–112, M. V. MINORSKY, Transcaucasica: six valuable studies, including (1) "Le nom de Dvin," (2) "Sogdabil et Ardabil," (3) "Kasai et Kazah," (4) "La forteresse Alinjak et la Vallée de Hamsa," (5) "Min-Gol et les Expéditions de Timur," (6) "Bab Al-Lal Lalvar."

E.S.A., Vol. VII, pp. 82–97, G. Nioradze, Der Verwahrfund von Kvemo-Sasireth.

Ibid., pp. 98–112, M. M. Ivashchenko, Beitrage zur Vorgeschichte Abchasiens.

Ibid., pp. 113–82, F. Hančar, Die Nadelformen des prähistorischen Kaukasusgebietes.

[p 394 is blank]

Dchartalet'i, east of Tskhavati, in the Dchartali and T'khnoli Mountains;

Tskhrazma, north of Tskhavati, in the gorge of the River Tskhrazmula, also an eastern tributary of the K'san.

In the upper gorges of the Aragvi rivers[1]:

Gudamaqari (Gudamakar), occupying the valley of the Black Aragvi which is called also the Gudamaqari Aragvi;

Mt'iulet'i, the country of the Mt'i-ul-s, west of Gudamaqari, occupying the upper gorge of the White Aragvi which is called also the Mt'iulian Aragvi;

Khada, north-west of Mt'iulet'i and north of Gudamaqari;

Khevi, the country of the Mo-khev-e-ni, above Khada, at the beginning of the Terek valley;

Dsanaret'i (Dsan-ar-et'i or Dsanar-et'-i), the country of the Dsanar-s, possibly the neighbourhood, according to Javakhishvili, of *Dsilkanis-kari*—the "Gate of Dsilkani"—and *Gza Dsilkanisay*—the "Road of Dsilkani"—under which name was known *Gza Darielisay* or *Darialanisay*—the Road of Dariel (Darial) or Darialan (Dar-i-Alan),

In ancient times Kakhet'i was divided into three parts, namely:—

Kakhet'i proper, "the country between the Caucasus and the Kakhetian range, from the Aragvi to Tqetba" (Gulguli above the town of T'elavi).

Kukhet'i (Kukh-et'-i),—the country south of Kakhet'i, "from the Aragvi to the head of the Mountains of Kakhet'i, between the Alazani and the Mtkvari," bounded on the south by the Mountains of Gareja or Garesja.[2]

Heret'i (Her-et'-i), the country south and south-east of Kukhet'-Kakhet'i, between the Mtkvari and the Caucasus (the Daghestan the Samur Alps), extending south-eastward to the Egri- or Airi-tchai-Kish rivers, called Gishis-tsqali in the Georgian sources, and the

[1] The River Aragvi rises under the name *T'et'r* (White) Aragvi in the main Caucasus chain, on Mount *Qeli* (Keli). At Pasanauri it is joined from the north by a tributary called *Shav* (Black) Aragvi; further south, at Zhinvani, near Ananur, it receives from the north-east a tributary known as P'shav Aragvi, the middle and upper gorges of which are inhabited by the P'shavs. The P'shav Aragvi in its turn receives from the north a tributary called Khevsurian Aragvi. Below Zhinvani the river, which falls into the Mtkvari at Mtskhet'a, is called simply Aragvi. The name Aragvi was given by the Georgians also to the Terek which rises on Mounts Siveraut, Zilga-khokh, and Gimarai-khokh of the main Caucasus chain, and flows northward through the Darial Pass. In distinction from the White Aragvi, it was called *Aragvi Ovset'issay*, i.e. Ossetian Aragvi. Georgians called the latter river also *Lomekhi* or *T'ergi*.

[2] "Kakhet'i is T'ianet'i above the Khevi (valley) of T'urdo as far as Khevsuret'i; Kukhet'i is Samgori above Nino-Deminda and higher up, above Samgori to the Mountain of Erdso and to the Aragvi" [see N. Marr, *Histoire de la Géorgie*, 1re *Partie*, *Histoire ancienne*, *jusqu'en* 1469 *de J.C.* (in Georgian), Petrograd, 1923, p. 20, n. 2.]

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101 junction of the Yori-Alazani.[1] Heret'i [2] thus covered the "countries"
131 of K'iziqi and Saingilo, constituting at present the south-eastern part
103 of Inner Kakhet'i, and in addition *veli Qaraiisa*—the Field of Qaraia,
162 or the Steppe of Karayaz of the Russians, between the Mtkvari and the Yori.

According to Professor Javakhishvili [3] all the three names—Kakhet'i, Kukhet'i or Kokhet'i, and Heret'i—implied different conceptions at different times, according as to whence came the dynasty of the K'orepiskoposi [4] of the then Kakhet'i.

K'art'li (K'art'-l-i), the country of the K'art-s or K'art'-l-s, K'art'-(l)-ians (Kartalinia and Kartalinians of the Russians), which was divided into three main parts, namely :—

Inner (*Shina*) *K'art'li* (Northern K'art'li), between Imeret'i and Northern Kakhet'i, or the Suram range in the west and the Aragvi river and Tiflis in the east, extending from the T'rialet'ian or Arjevan range northwards to the Pirik'it'eli chain of the Great Caucasus.

Lower (*K'vemo*) *K'art'li* (Southern K'art'li), south of Inner K'art'li, between the southern Kakhet'i, or the Mtkvari on the east and the Javakhetian range or *Mokrye Gory* ("Wet Mountains") on the west, bounded on the south by the Erevnis-mt'a (Pambak) range.

Upper (*Zemo*) *K'art'li* (South-Western K'art'li), between the Lower K'art'li (east) and the Black Sea (west), stretching from the Adchara-Ghado range in the north to the Mountains of Ispir and Deveh Boyun in the south. Viewed as part of Georgia as a whole, Upper K'art'li is often called Southern Georgia. Upper K'art'li or Southern Georgia thus occupies the upper basin of the Mtkvari, the middle basin of the Dchorokh, the two basins being divided by the Arsian-Soganlugh ranges, their watersheds, and the Black Sea littoral, divided from the Dchorokh valley by the Dchanet'i or Pontic range.

Each of the main parts of K'art'li comprised and still comprises the following ethnographic and traditional territorial divisions :—

Inner K'art'li :—

Oset'i (Os-et'-i)—the country of the Os-es or Ossets (Osetia and Osetins of the Russians), which under the present Bolshevik regime constitutes an autonomous Soviet Socialist province within Georgia, occupies the northern part of K'art'li, above the Gori plain, between Radcha and the River K'san. By origin the Ossets are not Georgians, but by the fact of their settlement in Georgia they have, for centuries,

[1] Javakhishvili, *Frontiers of Georgia* (in Georgian), Tiflis, 1919, p. 41.

[2] "According to Vakhusht the name Kukhet'i went out of use during the period of Arab hegemony, when a local dynasty became established in Kakhet'i; and the name Heret'i was abandoned in 1466, when the Kingdom of Kakhet'i was set up." (See W. E. D. Allen, *A History of the Georgian People*, London, 1932, pp. 62–3.)

[3] *History*, v... ii, p. 259.

[4] Or K'orikos, the title of the Ruling Princes of Kakhet'i, in the early Middle Ages.

3: Gugushvili E-4,5 (no date) 1935 R11 Georgia

103 K'art'lian Kings thus united under a single crown all the Georgian lands west and east of the Suram range and south of the Adchara-Ghado range, to designate the Kingdom of United Georgia the name *Sak'art'velo* (Sa-k'art'-v-el-o) was invented, which, according to Professor Javakhishvili first appears in the Georgian literary monuments in the eleventh century A.D. Until the invention of this collective name, K'art'li appears to have denoted even the whole United Kingdom of Georgia, which is, as Professor Melikset-Bekov, the well-known Armeno-Georgian scholar notes, illustrated by the Georgian Chronicle, " the first part of which brought down to the division of Georgia in the fifteenth century, that is, treating of United Kingdom of Georgia, is given the same title as the second part, treating of divided Georgia, namely *K'art'lis Tskhovreba*, literally ' The Life of K'art'li '." [1]

Eastern Georgia bore, and still bears, particularly in literature, another name—that of **Iberia**, the name under which classical writers knew her. Though unknown to Georgian annals or to any other early literary monuments so far discovered, the name Iberia or Iveria has been accorded recognition in Georgia, and in course of time it has come to denote not only Eastern Georgia of the classical writers, but also the whole of Georgia, used thus frequently as the equivalent term of Sak'art'velo.

We have said above that early Georgian annals made no mention of terms like Iberia and Lazica or Kolkhida (Colchis), applied by the classical writers to Eastern and Western Georgia respectively. What is really strange and peculiar about both the classical writers and the Georgian annals is that neither of them use the name of the country the other mentions. The Georgian annals, although they furnish, from the first king (302 B.C.) onwards, a complete list of kings of Georgia, with dates, and in many cases an ample description of life and doings of each king, make no mention, not even once, of the name Iberia or the Iberian Kingdom; every king from the first, whose life they describe, is a King of K'art'li, and the country is always either merely K'art'li or All K'art'li. Similarly they use Egrisi as the collective term for Western Georgia, but never Lazica or Kolkhida. Nor are the classical writers indebted in this respect to the Georgian annals. In their description of Eastern and Western Georgia they call the country Iberia and Colchis or Lazica respectively; they make no mention of K'art'li or Egrisi, and do not even seem to know that such local names ever existed.

What is the explanation of such a divergence in the use of these terms? We have seen above that they " in one case (with a wider

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[1] L. M. Melikset-Bekov, *An Introduction to the History of the State formations in Transcaucasia* (in Russian), Tiflis, 1924, p. 72.

3: Gugushvili E-4,5 (no date) 1935 M1 Georgia

conception) covering each other territorially differ chronologically, while in another (with a narrower conception) coinciding chronologically differ territorially". We have also seen how and why one name replaced another. Now one tribe would gain the ascendancy and establish its hegemony, now another, as if vieing with each other in moulding, each after its own ideal, what was then an agglomeration of Georgian tribes, into a homogeneous body called a nation. This process of inter-tribal supersedence, of mingling and blending, of national-cultural fusion, has been so slow and peaceful, that it has remained, as the late S. Gorgadze, a well-known Georgian historian, observes, unnoticed by the outside world, so that "the foreign writers who have, during the period under review,[1] said something about Eastern Georgia, obstinately call the country 'Iberia' or 'Iveria' and not 'K'art'li' or 'Meskhet'i' or 'Kakhet'i', just as the same writers called Western Georgia for a long time 'Kolkhida' and only towards the end of the period changed it to 'Lazica', although having regard to the new composition of the population at this time 'Egeria' or 'Egrisi' would have been a more suitable term than any other ethnic name."[2]

In the opinion of the late Professors N. Y. Marr and I. Kipshidze, the eminent Georgian scholars, and their school of thought, the Iberians are the ancestors of the Western Georgians, the Egro-Megrelians (Mingrelians), Imerians (Imeretians), and Gurians, which ethnic names represent mere dialectic variations of the name Iber.

According to Marr: "Under the Iberians in the local ethnographic meaning of the term one should understand not the Eastern but the Western Georgians—more correctly the central, that is, the second series of the Georgian tribes, dwelling beyond the maritime Laz, and adjoining upon them, spread along the inner zone of Caucasia, like a curve from Sper to Svanet'i, consequently including a greater part, if not the whole, of Megrelia."[3]

If Iber and Iberian denoted the "Western Georgian", the question that naturally suggests itself is how did the "Eastern Georgian" come to be called by this name? To this question the late Professor Kipshidze gives the following answer: "We know that Eastern Georgia was called Iveria. Strabo, describing Iveria and Kolkhida, sharply separates them one from the other. This evident contradiction finds an explanation in that usual historical occurrence, when the name of one people is transferred to another because of the political supersedence of the one over the other. Evidently there was a time before

[1] This period is sixth century B.C.—seventh century A.D. (A.D. 643 the date of the Arab invasion of Georgia).

[2] S. R. Gorgadze, *Ancient History of Georgia* (in Georgian), Kutais, 1920, 3rd ed., p. 44.

[3] N. Marr, *Baptism of the Armenians, Georgians, Abkhasians, and Alans, by St. Gregory, an Arab version*, in *Zapiski* of the Eastern Branch of the Imperial Russian Archæological Society, St. Pb., 1906, vol. 16, p. 170.

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Djurdj-an have at their basis the form Gurg-an, which is a variety (whether dialectical or chronological it is indifferent) of the name of one of the provinces of ancient Georgia, namely Gug-ar-et'-i. (Gr. Gog-ar-en-e.) This is the province which, according to Melikset-Bekov's theory, was for a long time a halting place of the Japhetic tribes moving from the south northwards; in particular of the *Gog-gug* or Go(r)g-gu(r)g, mentioned in the Bible together with the Ros, Mosokh (Meskhs), and Tobel (Ibers), as the eponym of Gog, who operated in the country of Magog.[1] From Gog-go(r)g was evidently formed, Melikset-Bekov declares, the Greek form of the name G(e)org-ia, the origin of which was connected by many either with the cult of St. George so rooted in Georgia, or with the Greek word *he Georgia* denoting an agriculturist, because Georgia is essentially an agricultural country. From the Greek form of the name are derived all other forms used in Western Europe, such as *Georgien, Géorgie, Georgia.*[2]

[1] The prefix *ma* is characteristic of the Megrelian language, as Margali (Gr. Manraloi)—a Megrelian.

[2] L. M. Melikset-Bekov, op. cit., pp. 95–6. See also A. R. Anderson, *Alexander's Gate, Gog and Magog, and the enclosed Nations*, 1925, Cambridge, Massachusetts, U.S.A.

4: Gugushvili E-4, 5 (no date) 1935 RI1 Georgia RI1

THE GEORGIAN ALPHABET

TRANSLITERATION, PRONUNCIATION, AND CLASSIFICATION OF GEORGIAN SPEECH-SOUNDS

By A. GUGUSHVILI

212 GEORGIANS possess two alphabets, namely, the *Khutsuri*—sacerdotal or ecclesiastical, and the *Mkhedruli*—military or secular.[1]

Formerly, the *Khutsuri* alphabet, as the name indicates, was used in ecclesiastical texts, and the *Mkhedruli* in secular literature,[2] but in modern usage the *Mkhedruli* prevails over the *Khutsuri* alphabet.

Khutsuri script has two forms: *aso-mt'avruli* majuscule, and *nuskhuri* minuscule; while *Mkhedruli* script has only one form: minuscule (if handwritten script is not taken into consideration).

Until the beginning of the eleventh century the ancient literary Georgian language was written entirely in sacerdotal characters, the majuscule form of the alphabet being almost exclusively used up to the beginning of the tenth century, but later this was gradually displaced by the minuscule form.

[177] The sacerdotal alphabet, in both its majuscule and minuscule form, is, according to Marr, generally a product of the Georgian Christian culture, which arose with the adoption of Christianity and which represented first the religious and then also the social interests of Georgian Christian society.

The pre-Christian alphabet, i.e. the alphabet that served the cultural interests of Georgian pagan society, has not come down to us. In Marr's opinion, the military or knights' alphabet is probably a survival of this one, developed further in secular military circles, and influenced by the sacerdotal alphabet while having, in its turn, a reciprocal influence on the latter alphabet in the formation of its minuscule type.[3]

It is regretted that it is not possible to give in the Table the sacerdotal alphabet side by side with the military one. After an extensive inquiry, no printer was found who possessed the fount of

[1] *Khutsuri*, an adjective, is derived from *Khutsesi* (*Khutsays*)—*sacerdos, -otis*, a priest. *Mkhedruli*, an adjective, is derived from *Mkhedari*—a horseman, a cavalier, a knight. The *Khutsuri*, therefore, may also be called the "priestly" or "priests' hand", the *Mkhedruli*, the "knightly" or "knights' hand".

[2] The written language of Georgia, according to Marr, developed in the cultured section of the Georgian army (consisting by preference of cavalrymen), in circles of distinguished warrior-knights.

[113] [3] N. Marr, *A Grammar of the Ancient Georgian Literary Language* (in Russian), Leningrad, 1925, p. 2.

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R.A.J.—The Russian Anthropological Journal. (Russki Antropologicheski Jurnal.) Moscow.

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E.S.S.—Encyclopedia of Social Sciences. New York, 1930-35.

T.A.D.—Trudi (Transactions) *and Izvestia* (Bulletins) *of the Friends of Natural Sciences, Anthropology and Ethnography,* University of Moscow, Anthropological Division. The publications of this Society also have the French title: *Bulletin de la Société Impériale des Amis des Sciences Naturelles de Moscou.*

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